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XXIII.—*Observations on the People of Western Equatorial Africa.* By M. DU CHAILLU.

THE country I explored lies between two degrees north and two degrees south of the equator, and to a distance of about four hundred miles into the interior. I doubt whether there is another district of the same size in Africa holding such number or varieties of tribes, all thinking themselves separate nations, and possessing different names, though many speak the same language or dialects. The language of the Ngobi tribe, the most southern tribe I visited south of Cape St. Catherine, seems different, and comes somewhat near the language of the Congo tribe. The *Fan* and *Osheba* cannibals seem to have a monosyllabic language peculiar to themselves, very difficult to understand.

One of the great peculiarities of these tribes is, that their villages are intermingled with each other, there is no special landmark assigned to each tribe, every village squats and settles where the people choose, and every now and then the traveller will be astonished to see a village belonging to a certain tribe far removed from it.

The cannibals are the tallest and handsomest of these tribes, of athletic form, in fact magnificent savages; but I have seen Fans near the equator who had not the fine appearance of these mountaineers, and were smaller. They even eat the dead. With the exception of these cannibals, the other tribes seem to be intermediate in stature between the tall YOLOF, Mandigoe and Fulah, and more northern negro tribes I have seen, which are generally tall and slim, and the small sized men of the Congo and of the more southern tribes of Africa, which are small and ugly, and which I also saw. They are well proportioned, not stout, and built as if capable of enduring great fatigue. They may, as a whole, be called middle-sized men; the women are in proportional size to the men, though among the cannibals the females appeared in many instances smaller in proportion.

According to the commonly received notion, the negroes dwelling under the line, or near to it, ought to be darker than those removed from the line. It is a mistake. The countries I have visited do not possess what we should call black negroes, with the exception of the Ashira, who are a contrast with the tribes surrounding them. I have come to the conclusion, from my observations, that the negroes who inhabit a damp and moist country, and specially mountainous country, are less black, though they possess all the negro's features, than those

belonging to open country, where a dry atmosphere is prevalent.

Among the cannibals, and specially among the Apingi, I found persons, almost looking like a mulatto. Albinos are rather common in the tribes I visited; I have seen in my different journeys more than eight or ten.

In this part of Equatorial Africa the negroes inhabiting the sea shore are a shade darker than those of the interior.

Appearance.—The tribes which I mention as speaking the Mpongwe language, seemed to me to be among the finest negroes of Western Africa; many of their women have as small a foot as the smallest possessed by the women of the Caucasian race: their hands are also very small. The other tribes have coarser features, this is probably due to their tattooing themselves and filing their teeth. The Ashira tribe is an exception.

The shape of the heads of the different tribes I encountered varies considerably; the Mpongwes and those speaking the same language possess the most intellectual heads, and, from personal observations, seem also the most shrewd, but among them there is also considerable variation.

Among the cannibal tribes the sugar-loaf head seemed to me the peculiar characteristic, and the forehead in many individuals was very receding; but their great skill in the manufacturing of iron implements would seem rather to indicate intelligence.

The negroes of this part of Africa do not belong to the lowest type of the western coast; they are superior to those of the Congo or more southern African tribes. The tribes of the interior I visited south of the Equator, possess a loom, and weave the fibres of a species of palm into cloth of considerable fineness and tenacity. Among the people of the same tribe their intelligence varies considerably. These negroes possess an imaginative mind, are astute speakers, sharp traders, great liars, possessing great power of dissimulation, and are far from being in many respects the stupid people they are believed to be. In everything that does not require mental labour and forethought, they seemed to me to learn almost as fast as any among the more intellectual races to a certain point. When I had to rely on them for anything that required the exercise of memory or forethought, anything on which the power of reflection was required, then they failed; partly, perhaps, through laziness. The consequence was, that I never dared to trust to even my best men the arrangement of preparations for our journeys. Though often treacherous, they have noble qualities, given to hospitality, and the women show great tenderness of heart, specially when one takes into account the way they are treated.

Intermarriage.—The law of marriages among the tribes I have visited is peculiar; each tribe is divided into *clans*; the children in most all the tribes belong to the clan of the mother, and these cannot by any possible laws marry among themselves, however removed in degree they may have been connected: it is considered an abomination among them. But there exists no objection to possessing a father's or brother's wife. I could not but be struck with the healthful influence of such regulations against blood marriages among them. I have seen but one or two hunchbacks, no blind, no lame, but two or three born idiots, no deaf and dumb, as far as I can remember; no cripples. But to balance the beneficent effects of their laws of marriage, come their filthy habits. The love of eating carrion and putrid meat, and the want of proper food, of salt, of meat, of oily substances, all contribute to bring on disease, such as leprosy, elephantiasis, virulent ulcers, and other diseases of the skin; and among many tribes scrofula patients are not uncommon, specially among the tribes of the sea shore. Venereal diseases are also prevalent among those tribes. I have seen also several cases of the disease known under the name of sleepy disease, every case proved fatal. I have seen but two or three bald-headed negroes. The Apingi tribe, who feed chiefly on the palm-oil nuts, have many more children than other tribes, and are less subject to the disease above mentioned.

Generally speaking, there are few old men and women among the tribes, though occasionally one meets with a very old person. All these tribes, with the exception of the Mpongwe, are much given to petty quarrels, especially the cannibals, the Bakalai, the Shekiani, the Mbondemos, the Mbichos, etc. Some use guns, and those who do not possess guns use spears, the heads of which show the greatest refinement of cruelty in their jagged teeth, after the fashion of a fish-hook; the cannibals employ, also, the poisoned arrow and the tomahawk.

Their religious notions are of the loosest and vaguest kind, and no two persons are found to agree in any particular dogma about which the traveller seeks information. After the most careful and extensive inquiries, I am unable to present an array of facts from which a theological system can be drawn out or extracted. Superstition seems, in this part of the world, to have run wild. Among the tribes with which I am familiar there is no native generic term equivalent to our word *religion*. Fetichism is the term applied by Europeans to the system forming the African belief; by it we understand the worship of idols, of animate and inanimate objects, such as serpents, birds, rocks, mountains, peaks, waterfalls, feathers, teeth, claws,

skins, and brains of animals, etc., etc. A universal belief exists in good and evil spirits; in the power of charms, called *Monda*, made with the objects above mentioned; in the power of witchcraft; and in the significance of dreams. I have come to the determinate conviction that though these people lay offerings upon the graves of their friends,—though they even sometimes shed the blood of slaves on the grave of a chief or that of the father of a family,—though they fear the spirit of the recent dead, they have no definite idea as to the state of the soul after death.

It is true, they fear the spirit or ghost of the recently departed, and besides placing furniture, dress, and food at their graves, return from time to time with fresh supplies of food. The victims slain at the grave, whether women or men, it is believed that their spirits join that of him who has departed. During the season appointed for mourning, the deceased is remembered and feared; but when once his memory grows dim, fear gradually lessens, presents of food over the grave become more and more scarce, and the generation that comes afterwards and who never saw the man, abstain from giving any present whatever, and take no concern about such spirit. Ask the negro where is the spirit of his great-grandfather, he says he does not know, *it is done*. Ask him about the spirit of his father or brother who died yesterday, then he is full of fear and terror: he believes it to be generally near the place where the body has been buried, and among many tribes the village is removed immediately after the death of one of the inhabitants. There is, as I have mentioned above, a total lack of generalization. Thus, some will believe that a certain man's soul, after he died, goes into the body of a bird, beast, or gorilla; but ask them concerning the transmigration of souls in general, they will say, No. They fear the spirit of the recently departed; they think of it as a vindictive thing which must be conciliated.

All the tribes I have visited have faith in the power and existence of two great spirits, generally called *Obambou* or *Ocoucou*, and the other, *Mbuiri*; they have other names in various tribes, which come near to the other: both appear to have power to do good or evil. They are not represented by idols, but in many villages have houses built for their occupation when tired of wandering, and food is offered to them. In some tribes they are believed to be married to two female spirits; they are said sometimes to walk in the street of the village, and to speak. They believe in idols, and each clan or head of a family possesses one. These idols are believed to have power to keep the clan out of evil, and to be able to foretell events. The word *Aniambié*

stands, I think, for God; ask a native who has never seen a missionary what he means by God, he will not be able to give you the first definition of the Supreme Being. The word *Aniamba* means "the spirit or power of witchcraft." The greatest curse of these tribes is their belief in witchcraft. Strange to say, though reckless of human life, they have a most terrible and debasing fear of death. The word death is hardly ever uttered by them.

Witchcraft. In the first stage of a disease, the African sometimes is willing to attribute it to Aniambié, or to the spirits the cause of it. But soon comes again another proof of the strong materialism of their belief; as the patient gets worse, then they begin to attribute supernatural powers to man, who, by the gift of witchcraft, can break the thread of life.

Polygamy is prevalent among all the tribes I visited. The people who have access to the goods of the white man, have more wives: the richer a man is, the more wives he possesses.

Slavery is also an institution of the land: the richer a man is, the more slaves he must possess. A man has a right to kill his slaves whenever he chooses. In some of the tribes, which are fast dwindling down, the children born of slaves are free, but nevertheless, do not enjoy all the privileges and immunities of the free blood. There are two distinct forms of slavery, the domestic and the foreign slavery. In giving an idea how domestic slavery is implanted among these tribes, I will state that the slave is the money of the country,—the unit,—the standard of value. If a man is condemned to pay a fine, he has to pay so many slaves: if he has to pay for a dowry, he has to pay in slaves. Slaves seem to be the money of the country,—the standard of valuation. The domestic slave is seldom sold, unless for crime.

THE LANGUAGES OF EQUATORIAL AFRICA.

As we acquire greater knowledge of the languages and dialects of the nations and tribes of Africa, the conviction gains ground among many philologists that the people of this great continent belong to two distinct families. The line of separation, I believe to be found one or two degrees north of the equator, and seems to be caused by the mountains which I discovered, and which I suppose to cross Africa from west to east. To the south of this line, all the people now known speak in dialects which, though sufficiently distinct, belong evidently to one common family, having a common origin. This is true of all, so far as known, from the northern line I have denoted down to the Cape of Good Hope, except the Hottentots, the Namaquas, and a few other insignificant tribes near the last-men-

tioned place, who are not supposed to belong to either branch of the African family.

This class of languages and dialects may be distinguished by the title alliterative. The changes which the words undergo in their declensions and conjugations always affect both the initial and final syllables, and whole sentences occur having a complete alliteration throughout.

The tribes of the northern half of the continent, so far as their languages are known to me by study or by personal observation (the latter confined to the western coast, through Gambia and Senegambia to the borders of the Desert), use dialects less regular in their structure, less melodious in sound, and by far more difficult for the tongue and ear of the white man.

Within the region which I explored, the language of the *Mpongwe* is one the most widely spread. It is used, with slight variations and modifications, by no less than seven of the most considerable tribes, the Mpongwe, Commi (Camma), Oroungou, Ogobai, Rembo, Ngaloï, Ayomba, and Anenga. Some other dialects, also, are evidently derived from this, while another large class has marks of decided kinship to the Bakalai language. This last is spoken, either purely or in dialects varying but slightly, by the Bakalai, Mbenga, Kombe, Bapoukou, Balengue, Mbousha, Mbondemo, Mbisho, Mbiki, Shekiani, Apingi, Evili, and probably many more tribes of the interior. The Gobi tribe, which is situated a little south of Cape St. Catherine, speak a dialect bearing some similarity with the tribes above-mentioned, and the tribes inhabiting the Congo river.

The language of the cannibal tribe, the Fans, stands alone, being evidently not related to any of the others. It is rude and very guttural, and bears some likeness to that spoken in the interior of Cape Palmas and on the Kroo coast.

The Mpongwe and Bakalai, and their kindred dialects, are to a remarkable degree regular and systematic in their structure. I found it very extraordinary that languages used only by savages, and having no written standard, should retain their precision and system, as these have done. Scarcely any languages known are so systematic as these. They are rich in words expressive of the ideas of these barbarous people, and they are capable of very great expansion for new wants.

The Bakalai language and its branches have no letter *r*. The Mpongwe and the Ashira, on the contrary, abound in this letter, which is rolled or accented very strongly. The Mpongwe strikes me as one of the finest of all the known languages of Africa. It is remarkable that all the tribes which use it are much less warlike than those which use the Bakalai, many of which are fierce and troublesome.

The tribes inhabiting the west coast south of Cape St. Catherine speak dialects some of which show more affinity with the language of the Mpongwe, others with that of the Bakalai; but all show, in the formation of many of their words, a third element, proving that some of these words have been derived from another language with which the two former have not been acquainted, and of which we have no knowledge.

The Mpongwe language is to a very great extent polysyllabic. There are scarcely a score of monosyllabic nouns in the whole language, and not more than three or four monosyllabic verbs. It abounds in contractions and compounded words, in which, however, the parts are preserved sufficiently well to be very easily distinguished. There are but few words difficult of utterance to Americans or Europeans, and the pronunciation is very distinct, each syllable being fully sounded, making it easy of acquisition to strangers. Almost all the words terminate in a vowel, which is fully sounded, and a great part of the nouns and verbs also begin with a vowel. The genders of nouns are not distinguished otherwise than by prefixing the term *man* or *woman*. For instance, *wanna* means child; *wanto-wanna* is girl; and *olomè-wanna* is boy. There are several ways of forming the plural. Nouns which begin with a consonant are made plural by prefixing *i* to the singular forms; thus, *nago*, house; *inago*, houses. Nouns beginning with *o* form their plurals by changing *o* into *i*: thus, *omemba*, snake; *imemba*, snakes. Nouns beginning with *e* form their plurals by dropping the *e*; thus, *egara*, chest; *gara*, chests. Nouns beginning with *i* form their plurals by changing *i* to *a*; thus, *idambè*, a sheep; *adambè*, sheep. All the changes in the Mpongwe nouns, except such as result from contractions, are on the first syllable. The noun of agency is, in nearly all cases, formed by prefixing the letter *o* to the verb; thus, *noka* is to lie, and *onoka* is a liar.

Personal pronouns abound in the Mpongwe, and also in the Bakalai and other dialects of this region. Thus in Mpongwe, *mie* is I and me; *awè*, you; *yé*, he; *ayé*, she or it; *pers*, we; *azwé*, us; *anuwe*, ye; *nuwe*, you; *wao*, they; *wa*, them.

The adjectives have many changes besides their degrees of comparison. They do not, however, possess any inflections to indicate gender or case. In the following examples we find no less than seven forms of the adjective *mpolo*, which means *large*:—

Nyaré mpolo, a large cow.
Inyaré impolo, large cows.

Omemba ompolo, a large snake.
Imemba impolo, large snakes.

These and like changes are used with the utmost precision, arbitrary as they are, and though they have, of course, no grammatical rules, nor any written standard.

We come now to speak of the *verb*, which has, in all the languages of the southern half of Africa, the most peculiar forms. The Mpongwe verb has four moods, the indicative, the imperative, conditional, and subjunctive. The indicative mood is formed with the aid of auxiliary particles. The imperative is derived from the present of the indicative by the change of its initial consonant into its reciprocal consonant; thus, *tonda*, to love, *ronda*, love thou; *denda*, to do, *lenda*, do thou.

The conditional mood has a form of its own, but the conjunctive particles are used as auxiliaries at the same time, and different conjunctive particles are used with different tenses. The subjunctive has only one form, and is used as the second verb in a sentence where there are two verbs.

The tenses in the Mpongwe are the *present*, *past*, *perfect past*, and *future*. The perfect past tense, which represents the completeness of an action, is formed from the present tense by prefixing *a* and by changing the final into *i*; thus, *tónða*, to love, *atondi*, loved or did love.

The past is derived from the imperative by prefixing *a* and by changing *a* final into *i*; thus, *ronda*, love thou, *arondi*, to have loved.

The future tense is formed by the aid of the auxiliary particle *be*; as, *mi be tonda*, I am going to love. But this combination of words, if the nominative follows, expresses past time.

In the future tense the nominative goes before the verb in the order of construction. When an action is immediately to take place, the present tense is used as a future; as *mi bia*, I am coming immediately; while *mi be bia* means I am coming after a while, or at some indefinite time.

The passive is formed from the active simply by changing *a* final into *o*: thus, *mi tonda*, I love; *mi tondo*, I am loved. In the historical and perfect tense, which terminates in *i*, *o* is simply adjoined: thus, *arondi*, have loved; *arondio*, to have been loved.

There is also in every Mpongwe verb a negative for every affirmative form, and the negative is distinguished from the affirmative by an accent or dwelling on the first or principal vowel of the verb, which I will characterize in writing by the use of an *italic* letter. The negative form belongs to the passive as well as to the active voice, and this slight difference of intonation or accentuation is one of the most difficult for a foreigner to catch:

Mi tonda, I love.

Mi tonda, I do not love.

Mi tondo, I am loved.

Mi tondo, I am not loved.

All the verbs in the Mpongwe language, with the exception of about fifteen or twenty, may be regarded as regular verbs,

inasmuch as they are governed by the same fixed principle. The verbs of two or more syllables have always the final *a*; and the incipient consonants of these verbs are either *b*, *d*, *f*, *j*, *k*, *p*, *s*, *t*, or *sh*. Each of these has a reciprocal consonant. Such verbs as commence with *m* or *n*, which have no reciprocal consonants, retain these two letters throughout all their inflections, but in other respects are perfectly regular. The invariable reciprocal letter of *b* is *v* or *w*. So the imperative is derived from the present of the indicative in all the verbs which commence with *b*, by changing *b* into *w* or *v*: thus *mi bonga*, I take; imp. *wonga*, take. In the same manner, and with invariable uniformity, *d* is changed into *l*, *f* into *v*, or *fwn* into *vw*, *j* into *y*, *k* into *g*, *p* into *v*, *s* into *z*, *sh* into *zy*, and *t* into *r*. Thus,

Mi bonga, I take.
Wonga, take.

Mi kamba, I speak.
Gamba, speak.

Every regular verb in the language may be said to possess five conjugations, and as many as six compound conjugations. Thus, from *kamba*, to speak, or I speak, the causation is formed by changing *a* into *iza*; *kambiza*, to cause to speak. The form which implies habitual action is derived from the radical by prefixing *ga*: thus, *kamba*, to speak; *kambaga*, to speak habitually. The relative conjugation, which implies performing an action for or to some one, is derived from the radical by suffixing *na*: thus, from *kamba*, to speak, comes *kambana* or *kambina*, to speak to or with some one. The indefinite is derived from the radical by suffixing the imperative to the present of the indicative: thus, from *kamba* comes *kambagamba*, to speak at random.

In the Mbenga language, the radical *kalaga*, speak, is changed as follows: *kalakate*, to continue speaking; *kalakia*, to speak to or speak for; *kalakide*, to cause to speak; *kalanakiani*, to speak for one another; *kalaka bekatikali*, to speak at random; *takala*, to speak first (in a trial); *kalaka bo kalaka*, speak and do nothing else.

The radical form of the verb expresses the simple idea without any accessory or contingent meaning. The second expresses continuance of the action, and in many verbs intensity of the simple idea: thus, *kalakate mbi yokaté*, speak on; I will hear.

These remarks and exemplifications will give some idea of the beauty and philosophical structure of the languages of this region. There is in these languages a mine which will richly repay working. They possess an extensive unwritten literature, consisting of proverbs, parables, allegories, mystic interpretations, fables, and fantastic stories, which are handed down

from generation to generation. Many of these fables I have listened to in the evening, by the light of my camp-fire, with unbounded delight, wondering at the imagination of the barbarous African.

I regretted only that want of time and my other pursuits prevented me from investigating and writing down many of their wonderful stories and fables.

I close with a table of numerals, which, as being the easiest to collect for comparison, must serve as a beginning for the philologist who desires to study the languages of this region. All that are here given were collected by myself. All but two or three I obtained when among the tribes to whom each list is credited. Some I gained by a visit to a French *émigrant* ship sailing from Cape Lopez with a cargo of negroes. To show what great facilities the student can have, even on the coast, for studying the languages of the far interior tribes, I may mention that on board this very ship I found men from no less than thirty-eight different tribes!

SENEGAMBIA TRIBES.

Kingdom of Sin.	Yolof.	Kingdom of Baol.	Kosso.
1 Lèn.	Bien or Ben quick.	Kiliné.	Tá, ta.
2 Bétique.	Niar.	Foulo or foulá.	Fèlè.
3 Bétafoulàque.	Nièp (quick).	Sabo or saba.	Tèhàoua.
4 Béta founaque.	Nièlet.	Nani.	Nani.
5 Béta foutadaque.	Diéroum.	Loulou.	Dolou.
6 Béta fatigue.	Diéroum ben.	Ourò.	Whita.
7 Bétasou.	Diéroum niet.	Ourò olo.	Ouà fèlà.
8 Bétafou.	Diéroum niep.	Li.	Oiyapa.
9 Bétafousé.	Diéroum nielet.	Konontai.	Takouh.
10 Karbaki.	Fouque.	Ten.	Fo.

TRIBES OF THE PALM COAST.

Bacolobo.	Vesey.	Bonzé.	Gola.
1 Nò.	Dondo.	Tan.	Ngoumou.
2 Hàñ.	Téla.	Vèlè.	Ntié.
3 Tàn.	Saquoy.	Daba.	Ntai.
4 Hain.	Nani.	Nani.	Tina.
5 Hò.	Soulou.	Lólou.	Nonon.
6 Nodò.	Soudondo.	Maïda.	Diegoum.
7 Diétan.	Soufèla.	Maïfilè.	Diéntiè.
8 Diyien.	Sousaquoy.	Maishaba.	Dietai.
9 Shondo.	Sounani.	Mainàn.	Dectina.
10 Ipu.	Tan.	Boù.	E'sia.

TRIBES IN THE BIGHT OF BENIN.

Balengué, called also Molen-gué and Ayengué.	Onokò or Banò.	Camerun or Dwala.	Ibouai.
1 Guévohò.	Mpoco.	E'ouè.	Evoko.
2 Ibaré.	Ibali.	Béba.	Biba.
3 Raro.	Ilalo.	Bélalo.	Belalo.
4 Inai.	Inai.	Benéi.	Binai.
5 Itano.	Itani.	Betano.	Betani.
6 Itano na guévohò.	Otoba.	Motoba.	Otoba.
7 Itano na ibaré.	Embouèdi.	Samba.	Mbouedi.
8 Itano na raro.	Lombi.	Lùmbè.	Louambi.
9 Itano na inai.	Diboua.	Iboua.	Iboua.
10 Ndioum or nai-hinaï.	Dioum.	Dôm.	Ndioum.

TRIBES OF THE GABOON, MUNI, AND MOONDAH RIVERS.

Mpongwe, spoken by eight tribes before mentioned.	Mbousha.	Shekiani, spoken also by the Mbondemo, Itaimou, Mbiki, and Mbisho.	Mbenga.
1 Mori.	Ivoco.	Wò tè.	Mpoco.
2 Bani.	Béba.	Iba.	Ibali.
3 Ncharo.	Bélalo.	Bitashi.	Ilala.
4 Nai.	Benai.	Inéi.	Inai.
5 Tani.	Betano.	Itani.	Itano.
6 Roûa.	Ivoco béba.	Itani mé wotè.	Otoba.
7 Roaguenon.	Ivoco bélalo.	Itani né iba.	Embouaidi.
8 Ananai.	Ivoco benai.	Itani né itachi.	Loguambi.
9 Inongoum	Ivoco betano.	Itani inéi.	Ibouhi.
10 Igoum.	Dioum.	Dioum.	Dioum.

TRIBES ON OR NEAR THE OGEBAY AND ITS TRIBUTARIES.

Alombo.	Ngobé or Mghobé (Camma).	Ashira.	Bakalai.
1 Imoshi.	Moshi.	Moshi.	Iéwotau.
2 Ibaï.	Baï.	Béi.	Béba.
3 Iraro.	Raro.	Iréro.	Bilali.
4 Ina.	Ina.	Irano or iina.	Benai.
5 Irano.	Dourano.	Samano.	Bitani.
6 Isamoum.	Disambouai.	Inégué, Irero or inana.	Na iéwotau.
7 Disambouai.		Kambo moshi.	Bitani-nabiba.
8 Denana.	Dinanouai.	Kambo béi.	Bitani nabilali.
9 Ifou.	Ipoi.		Bitani na benai.
10 Dégaumé.	Igoum.	Igoum.	Dioum.

Mpovi.	Njavi.	Apingl.	Avia.	Ashango.
1 Mouéta.	Môn.	Mpoco.	Moliai.	Moshi.
2 Bevali.	Biolî.	Mbani.	Banié.	Bibéi.
3 Betata.	Betato.	Tcharo.	Nchado.	Biraro.
4 Benaï.	Béna.	Inai.	Naio.	Bina.
5 Betani.	Betani.	Itani.	Ntano.	Shàmànò.
6 Betani mouéta.	Samouna.	Moroba.	Enapo.	Nchambo.
7 Betani bevali.	Nchamou.			Pombo.
8 Betani betata.	Mponbon.			
9 Betani benai.	Quà.			
10 Nchinia.	Igoume.			

Ashaki.	Moshebo.	Meouandji.	Maduoma.	Moshe-ho.
1 Mori.	Mò.	Mò.	Mpoco.	Poco.
2 Bani.	Yolè.	Biolè.	Niolè.	Yolè.
3 Shata.	Moshato.	Tato.	Tato.	Nchalo.
4 Nai.	Minai.	Nà.	Na.	Benaï.
5 Itani.	Tani.	Tani.	Tani.	
6	Motoba.			
10 Dioum.			Dioum.	

Fan Tribe (Canibals).

- 1 Fo.
- 2 Béi.
- 3 Là.
- 4 Nè.
- 5 Tani.
- 6 Shémé.
- 7 Zangoua.
- 8 Moûm or Ouam.
- 9 Iboum or Ibou.
- 10 Wôôô or Aboum.

Slave from River Congo.

- Boisse.
- Guali.
- Tato.
- Minai.
- Tano.
- Samoum.
- Sabouani.
- Nana.
- Voua.
- Koumi.

It is very much to be desired, that the same system of orthography might be adopted by every country for the writing of language.